certain agricultural activities. For these and others, see A magyarság néprajza, Vol. IV, pp. 323 ff. 796

The New Year's Day customs are varied from region to region; "burials of the winter" and "drivings out of the winter" exist in different forms. In the region of Somló, for instance, a young man lashes an old man through the main street. 796 789

Epiphany (Vízkereszt) is considered a day favorable to exorcism. The initials G+M+B (for Gáspár, Menyhért, Boldizsár--the three Magi) are chalked on the door-lintel by a priest or by the master of the house.

Carnival merrymaking culminates at Shrovetide when special doughnuts (farsangi fánk) are served. During Lent, the Catholic population observes fast and abstinence; however, cooking with pork grease is tolerated by the Church, since this is practically the only shortening familiar to Magyar homemakers. Passion Week has also many popular customs, e.g. the burning of an image of Pilate (pilátuségetés). Good Friday is celebrated by the Protestant population with great fervor. At Easter, colorful hand-painted eggs are presented to friends, while young men of the village sprinkle the girls with perfumed or plain water. In some regions, the maypole is erected 796 [785]

857

s: Storks on the house chatter,
What is not of linen may be of leather.
One armchair is not a box,
Charles the 9th may yet live long!

But enough of all this teaching, and of the «a b : ab, and all the rhymes, the best we can do is to wait for the presents and then, in the words of Saint Blase's soldiers: «In God's name, let the whole crowd of us go next door!» It is high time that:

e, d : ed : our poem shall be finish-e-d ;
we can't dally here any longer,
we have to hurry on ;
e, d : ed : The Name of Jesus be bless-e-d !

Easter customs

796 [785] The Hungarian word for Easter «húsvét» means the eating of meat, that is to say the time when people stop fasting strictly. On Shrove Tuesday people give up eating meat and it is only at Easter that they take to it again — and very glad they are to do so. In Catholic districts the fasting rule is taken very seriously ; it is particularly hard for those who do not live on rich food anyhow. Even apart from Lent there are many more days in the year than there are sausages in their larder. Towards the end of [262] Lent Prince Cibere («cibere» is a cabbage soup, a poor Lent dish) declares war on King Marrow-bone : the thin fasting soup on the good marrow-bone, fasting on satiety, human patience on human desire... The fight is already decided before Easter : according to popular custom on Palm Sunday. The Prince and the King measure their force twice every year : on Shrove Tuesday and on Palm